

CONFIDENTIAL.]

# REPORT ON NATIVE PAPERS

FOR THE

Week ending the 15th May 1886.

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INDIA OFFICE  
15 JUN 1886

[No. 20 of 1886.]



## LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
<b>ASSAMESE.</b>				
<i>Monthly.</i>				
1	"Assam Vilásini" ... ..	Sibsagar ...	.....	
2	"Assam News" ... ..	Ditto ...	450	
<b>BENGALI.</b>				
<i>Monthly.</i>				
3	"Ahammadí" ... ..	Tangail, Mymensingh..	.....	
<i>Fortnightly.</i>				
4	"Sansodhini" ... ..	Chittagong ...	800	
5	"Purva Darpan" ... ..	Ditto ...	700	
<i>Weekly.</i>				
6	"Ananda Bazar Patriká" ... ..	Calcutta ...	700	10th May 1886.
7	"Arya Darpan" ... ..	Ditto ...	102	7th ditto.
8	"Bangabási" ... ..	Ditto ...	20,000	8th ditto.
9	"Bháratbási" ... ..	Ditto ...	3,000	8th ditto.
10	"Bhárat Mihir" ... ..	Ditto ...	2,500	6th ditto.
11	"Bherí and Kushadaha" ... ..	Ditto ...	.....	7th ditto.
12	"Burdwán Sanjivani" ... ..	Burdwan ...	302	11th ditto.
13	"Cháruvartá" ... ..	Sherepore, Mymensingh	500	3rd ditto.
14	"Dacca Prakásh" ... ..	Dacca ...	450	9th ditto.
15	"Education Gazette" ... ..	Hooghly ...	825	7th ditto.
16	"Grámvartá Prakáshiká" ... ..	Comercolly ...	500	
17	"Hindu Ranjiká" ... ..	Beauleah, Rajshahye...	200	5th ditto.
18	"Kamálá" ... ..	Calcutta ...	.....	
19	"Mussulman Bandhu" ... ..	Bhowanipore, Calcutta	.....	
20	"Murshidábád Patriká" ... ..	Berhampore ...	508	28th April 1886.
21	"Murshidábád Pratinidhi" ... ..	Ditto ...	.....	
22	"Nava Mediní" ... ..	Midnapore ...	.....	8th May 1886.
23	"Navavibhákár" ... ..	Calcutta ...	1,000	10th ditto.
24	"Paridarshak" ... ..	Sylhet ...	450	5th ditto.
25	"Prajá Bandhu" ... ..	Chandernagore ...	995	7th ditto.
26	"Pratikár" ... ..	Berhampore ...	600	7th ditto.
27	"Purva Bangabási" ... ..	Noakholly ...	.....	
28	"Rungpore Dik Prakásh" ... ..	Kakiniá, Rungpore ...	205	6th ditto.
29	"Sádharaní" ... ..	Calcutta ...	812	9th ditto.
30	"Sahachar" ... ..	Ditto ...	500	5th ditto.
31	"Samaya" ... ..	Ditto ...	2,350	10th ditto.
32	"Sanjivani" ... ..	Ditto ...	4,000	8th ditto.
33	"Sáptádhik" ... ..	Ditto ...	.....	
34	"Sáraswat Patra" ... ..	Dacca ...	400	8th ditto.
35	"Som Prakásh" ... ..	Changripottá, 24-Perghs.	1,000	10th ditto.
36	"Srimanta Saudagár" ... ..	Calcutta ...	.....	10th ditto.
37	"Sudhápán" ... ..	Ditto ...	.....	
38	"Sulabha Samáchar" ... ..	Ditto ...	3,000	1st to 8th May 1886.
39	"Surabhi and Patáka" ... ..	Ditto ...	700	6th May 1886.
<i>Daily.</i>				
40	"Dainik" ... ..	Calcutta ...	7,000	7th & 10th to 13th May 1886.
41	"Samvád Prabháhar" ... ..	Ditto ...	200	8th to 12th ditto.
42	"Samvád Purnachandrodaya" ... ..	Ditto ...	300	8th to 15th ditto.
43	"Samachár Chandriká" ... ..	Ditto ...	625	10th to 12th ditto.
44	"Banga Vidyá Prakáshiká" ... ..	Ditto ...	500	
<b>HINDI.</b>				
<i>Monthly.</i>				
45	"Kshatriya Pratika" ... ..	Patna ...	.....	
<i>Fortnightly.</i>				
46	"Chumparun Hitakari" ... ..	Bettia ...	.....	
<i>Weekly.</i>				
47	"Behar Bandhu" ... ..	Bankipore ...	.....	
48	"Bhárat Mitra" ... ..	Calcutta ...	1,500	6th May 1886.
49	"Sár Sudhánidhi" ... ..	Ditto ...	500	3rd ditto.
50	"Uchit Baktá" ... ..	Ditto ...	4,500	
51	"Hindi Samáchar" ... ..	Bhagulpore ...	1,000	
<b>PERSIAN.</b>				
<i>Weekly.</i>				
52	"Jám-Jahán-numá" ... ..	Calcutta ...	250	
<b>URDU.</b>				
<i>Weekly.</i>				
53	"Gauhur" ... ..	Calcutta ...	196	
54	"Sharaf-ul-Akhbar" ... ..	Behar ...	150	
55	"Al Punch" ... ..	Bankipore ...	.....	
<i>Bi-weekly.</i>				
56	"Akhbar-i-darusaltanat" ... ..	Calcutta ...	340	
<i>Daily.</i>				
57	"Urdu Guide" ... ..	Calcutta ...	212	4th to 7th May 1886.
<b>URIA.</b>				
<i>Monthly.</i>				
58	"Taraka" ... ..	Cuttack ...	.....	
59	"Shiksábandhu" ... ..	Ditto ...	.....	
60	"Pradip" ... ..	Ditto ...	.....	
<i>Weekly.</i>				
61	"Utkal Dípiká" ... ..	Cuttack ...	200	1st May 1886.
62	"Balasore Samvad Váhika" ... ..	Balasore ...	205	29th April 1886.
63	"Sebaka" ... ..	Cuttack ...	200	1st May 1886.



## I.—FOREIGN POLITICS.

THE *Sár Sudhánidhi*, of the 3rd May, referring to the disturbances in Burmah, says that the English hoped that order would be easily re-established in Burmah; but the writer always thought otherwise, and recommended that the English should not annex the country, but set up a Burmese on the throne. The writer recommends the same course still.

SAR SUDHANIDHI,  
May 3rd, 1886.

Withdrawal of the English from Burmah.

2. The *Rungpore Dik Prakásh*, of the 6th May, does not think that the Burmese disturbances can be suppressed in a short time. The Burmese dacoits are not dacoits. They are fighting for the independence of their country. It is feared that Government will have to suffer much loss before it will succeed in pacifying Burmah.

RUNGPORE DIK  
PRAKASH,  
May 6th, 1886.

Burmese affairs.

3. The *Surabhi and Patáká*, of the 6th May, says that the impression that England annexes the country which she enters on the pretext of trade, has become so widespread that the writer fears that Thibet will not consent to the English Government's proposal for carrying on trade with her. The expenses of the Embassy to Thibet will be paid from the Indian treasury. Why should Indian money be spent for the expenses of an Embassy to Thibet? As England will profit by the trade with Thibet, she should bear the expenses of the Embassy. So long as the members of the Legislative Council are not selected according to the elective system, and so long as the Council has no control over the finances, the waste of Indian money will continue.

SURABHI & PATAKA,  
May 6th, 1886.

The Embassy to Thibet.

4. The same paper says that the news from Burmah is not re-assuring. Far from order being re-established in the country, dacoity is increasing. The writer believes that dacoity will more and more increase. The real conquest of Burmah is far distant. The writer has grave doubts as to whether the English will ever be able to conquer Burmah. Probably the downfall of the English will commence from these Burmese difficulties.

SURABHI & PATAKA.

Burmah.

5. The same paper, referring to the order of Lord Dufferin that Mr. Bernard should issue a proclamation declaring that no Burmese prince will sit on the throne of Burmah any longer, says that it would have been well if sufficient reason had been shown for the decision that no Burman should be appointed King of Burmah in future. Who can say that no Burmese prince will ever be competent to govern Burmah? Did Lord Dufferin think that the Burmese would be satisfied with the above proclamation? But the opposite result has happened. Referring to Lord Dufferin's direction that the English troops should not be troubled during the hot season, and that they should be stationed at a very healthy place, the writer asks, if Lord Dufferin has such love for the English troops, why did he send them to Burmah at great expense? How long will the unjust practice of making English soldiers work less than native soldiers, and yet allowing them higher salaries, remain? How did Lord Dufferin give the above direction for the looking to the comforts of English soldiers without making any provision for the convenience of the native soldiers? Did not the Viceroy feel ashamed in giving such an onesided order? The writer says that the proceeds of the sale of the costly articles in Theebaw's palace should not be taken either by England or India, but should be given to Theebaw. Why should Government take Theebaw's private property? Such love of plunder does not look well in the civilized English nation which boasts of its righteousness.

SURABHI & PATAKA.

Burmah and Lord Dufferin's partiality to English troops.



BHARAT MIHIR,  
May 6th, 1886.

6. The *Bhārat Mihir*, of the 6th May, says that Government is increasing the already numerous difficulties of its position. The dispute with Russia about the Afghan boundary caused a vast amount of wasteful expenditure, and brought discredit upon the Government. The difficulties of the Burmese occupation are not yet at an end, and there is no knowing when they will come to an end. The Burmese war has cost India a large sum of money. More troops are now being sent to Burmah to put down the "dacoities." Wherever it goes, Government experiences humiliation, and as a consequence India suffers in purse. And yet Government does not learn to be cautious or to restrain its greed of territorial annexation. For some time past Government has had its eyes directed towards Thibet, which has for several reasons become vested with importance in the eyes of Englishmen. The climate and the natural scenery of that country, the precious wool and the precious metals in which it abounds, the facilities which occupation of Thibet like occupation of Cashmere would afford for checking the advance of Russia in the direction of India,—all these have induced Englishmen to direct their attention to that country. Mr. Macaulay is said to have received the permission of China to enter Thibet. The public however are not aware of the nature of this permission. The people of Thibet greatly dislike foreigners and particularly Englishmen, so that it does not seem that the permission granted by China will prove of much use to Mr. Macaulay. This dislike of Europeans on the part of Thibetans is said to have increased during the last hundred years owing to their experience of the policy of territorial aggrandizement followed by European nations in Asia during this period. Fully acquainted with the tortuous policy of Englishmen, the Thibetans are not at all disposed to believe that the English are going to Thibet merely for the purpose of trade. From this it may be guessed what reception will be accorded to the mission in that country. Government has not acted wisely in deciding upon the despatch of this mission. The idea should be abandoned. There is no knowing what the result of this mission will be. An altercation between the Thibetans and the members of the mission is not improbable.

Embassy to Thibet.

SANJIVANI,  
May 8th, 1886.

7. The *Sanjivani*, of the 8th May, does not understand why the English are making arrangements for remaining in Thibet for a long time. The writer is afraid lest a quarrel should break out between the English and the Thibetans in connection with this mission.

The English in Thibet.

ANANDA BAZAR  
PATRIKA,  
May 10th, 1886.

8. The *Ananda Bazar Patrikā*, of the 10th May, says that Lord Dufferin seems to be looking upon the distracted state of Burmah with perfect unconcern. The bravery of the Burmese has caused the greatest uneasiness to the British Government; and the *Pioneer* in its perplexity is condemning Mr. Bernard as a worthless ruler. But the *Pioneer* cannot justly blame Mr. Bernard, who has not spared any efforts to bring the Burmese under subjection. He has adopted one repressive measure after another. He has, however, recently issued a proclamation that there will be no more burning of Burmese villages by the British Government. This has probably excited the ire of the *Pioneer*, but it should remember that Mr. Bernard has been compelled to issue this proclamation because he found that it was the cruelties of the British soldiery which led to acts of retaliation by the inoffensive people of Burmah.

Burmah.

SAMVAD PRABHAKAR,  
May 11th, 1886.

9. The *Samvād Prabhākar*, of the 11th May, says that there is no necessity for sending a mission to Thibet, except that the English merchants may have

The mission to Thibet.



demanded such a mission. If Mr. Macaulay is not allowed to enter Thibet, Government may declare war against that country. The intention of Lord Dufferin is known to himself alone. The writer thinks that it would have been better had the mission been abandoned.

## II.—HOME ADMINISTRATION.

### (a)—Police.

10. The *Sanjivani*, of the 8th May, complains that theft and cheating have become very prevalent in Calcutta. The other day a poor Brahmin was robbed of his shawl by swindlers at the Sealdah station. Mr. Lambert should make arrangements for arresting the swindlers. The constables should be a little more vigilant.

SANJIVANI,  
May 8th, 1886.

11. The same paper says that several cases of dacoity have taken place in the vicinity of Calcutta. Dacoities were unknown for a long time. The Government of Bengal held a conference of police officers to devise a plan for the suppression of dacoits. The report of their deliberations has not yet been published. Mr. Tute, the Magistrate of Jessore, has written an article on the subject, giving full details of these dacoities both by land and by water. From the article it is apparent that the suppression of dacoities will be impossible even if the police force be quadrupled. The writer thinks that until the villagers are able to meet the dacoits on equal terms, the dacoities will not be suppressed. Mr. Tute rails at the villagers by saying that they retire under their bedsteads at the approach of dacoits. The writer does not understand how can disarmed villagers face the armed dacoits without risking their lives. Government is responsible for the prevalence of dacoities, because it has disarmed the population. The repeal of the Arms Act will extinguish the race of dacoits.

SANJIVANI.

12. A correspondent of the *Sádhārani*, of the 9th May, writing from Gurop, in Hooghly, says that on receiving a petition from the respectable inhabitants of Gurop to the effect that some men were oppressing the widow of Haran Majumdar and her son-in-law Saradaprashad Sircar, the Joint-Magistrate sent a constable from the Dhonekhali outpost for investigating the matter. After taking depositions for two days it was proved that Saradaprashad was being oppressed by those men. People thought that the oppressors would be punished. But though two months have elapsed since that time nothing has been done in the matter.

SADHARANI,  
May 9th, 1886.

13. The *Ananda Bazar Patriká*, of the 10th May, says that the Lieutenant-Governor has told Laluram Pande that His Honour does not see any ground for re-opening his case. But it may be asked, when was his case opened that it is not to be opened again? In fact when Laluram was unjustly dismissed he was not told the grounds of his dismissal.

ANANDA BAZAR  
PATRIKA,  
May 10th, 1886.

### (b)—Working of the Courts.

14. The *Sár Sudhánidhi*, of the 3rd May, says that many persons cannot now institute suits for maintaining their just rights on account of heavy court-fees. This naturally makes men sorry.

SAR SUDHANIDHI,  
May 3rd, 1886.

15. The *Cháru Vártá*, of the 3rd May, is glad to notice that a Mahomedan gentleman named Syud Mahmud has been appointed temporarily a Judge of the

CHARU VARTA,  
May 3rd, 1886.



Allahabad High Court. The writer hopes that Government will soon make him a permanent Judge.

BHERI,  
May 7th, 1886.

16. The *Bheri*, of the 7th May, says that a Bengali boy was beaten by a European lad at Midnapore. The Bengali lad *versus* a European lad. The Bengali boy brought a case against the English boy. The Joint-Magistrate dismissed the case, and the Sessions Judge refused to admit the appeal, and the boy has been obliged to move the High Court in the matter. The Judges are so merciful that they have not put the Bengali boy to prison for trying to prevent an English lad from learning the ways of his ancestors. Had the Bengali boy been guilty in this case, no section of any Act would have been left untried and no efforts of the police would have been spared to get him punished. Bengalis should take a lesson from this.

PRAJA BANDHU,  
May 7th, 1886.

17. A correspondent of the *Prajá Bandhu*, of the 7th May, complains that Baboo Rádhá Kánta, the Deputy Magistrate of Culna, has used abusive language towards him. He has used such words as "damned fool," and so on.

SANJIVANI,  
May 8th, 1886.

18. The *Sanjivani*, of the 8th May, is glad to notice that Sir Comer Petheram has made a rule that, if a pleader or a counsel takes fee for a case he must appear at the time of its hearing. Sir Comer has become very popular in a short time ; he will be able to remove the bad name of the High Court in many respects. He has recently allowed native Judges of the High Court to sit on the Original Side. This will remove a distinction of race, which disgraced the High Court for a long time.

SAMVAD PURNA-  
CHANDRODAYA,  
May 15th, 1886.

19. The *Samvád Púrnachandrodaya*, of the 15th May, disapproves of the manner in which Mr. Justice Norris harasses the jurors. Mr. Justice Phear used to select two sets of jurors and dismiss the rest at 11 o'clock ; one set used to act from 11 to 2, and another from 2 to 5. But Mr. Justice Norris selects one set of jurors at 11 and asks all the other jurors to come at 2 ; sometimes he does not select a second set at 2, and asks them to come the next day at 11. This is really very troublesome for respectable gentlemen.

(d)—Education.

CHARU VARTÁ,  
May, 3rd 1886.

20. The *Cháru Vártá*, of the 3rd May, thinks that Government will encourage technical education at the expense of high education, and that the country will not benefit much by the change.

SURABHI & PATÁKÁ,  
May 6th, 1886.

21. The *Surabhi and Patáká*, of the 6th May, is glad at Government's proposal to establish a few technical schools. Real improvement of Bengal is not possible so long as educated Bengalis do not take to trade or manufacture. The present state of the industries is so bad in India that they cannot improve without the assistance of Government. But the people suspect Government so much that they are not inclined to believe that this intention proceeds from an honest motive. People say that it is the secret object of Government to gradually abolish high education upon the pretext of the introduction of technical education. Government wants that natives should become smiths and carpenters instead of becoming B. A.'s and M. A.'s. Government wants to abolish high education because it produces agitation. There is no means of knowing the



secret object of Government; but the state of the finances is so bad, Sir Rivers Thompson is so hostile to natives, and the *Pioneer* and other favourites of Government have raised such a cry, that the above apprehension does not seem to be unwarranted. Consequently natives should see that the cause of high education is not injured. In establishing technical schools, Government should make provision for the livelihood of the passed students. Capital and enterprise are so rare in the country that it is not possible that the passed students will be able to earn an independent livelihood. The example of the passed students of the Cirencester College proves this. Government should employ native instead of English skilled labor, and purchase native manufactures instead of English manufactures.

22. The *Bhārat Mihir*, of the 6th May, observes in reference to the recent resolution of Government, declaring that the agricultural scholarships granted

Agricultural scholars.

by the Bengal Government to natives studying in the Cirencester College will be stopped if while in England they study any subject other than agriculture; that this curious rule has been apparently made by Sir Rivers Thompson, because he is unwilling to continue the scholarships. Educated natives do not show much eagerness to avail themselves of these scholarships, because there is no good prospect of employment for successful agricultural scholars; and it is likely that after this resolution no one will care to compete for the scholarships. If that should be the case, the Lieutenant-Governor would be in a position to abolish them. Almost all the native agricultural scholars who have up to this time passed from the Cirencester College have taken high places in the examinations of that college, and it would be simply unjust if such scholars were prevented from studying subjects for which they would find time after attending to their strictly agricultural studies. Nobody would have had any objection if Government had made the discontinuance of the scholarships in question a penalty for failure to pass the prescribed agricultural examinations owing to the study of other subjects by the scholarship-holder.

23. The *Samvād Prabhakār* of the 8th May, says that Sir Rivers Thompson in one of his whimsical moods has ordered that if any agricultural scholar from

The Agricultural scholars at Cirencester.

Bengal studies any subject other than agriculture he will forfeit his scholarship. Many think that Sir Rivers is for totally abolishing the scholarship, and that he may one day abolish it on the same ground. The writer does not find any reason why, if a student has time after studying agriculture, he should not be allowed to study other branches of human knowledge.

24. The *Sanjivani*, of the 8th May, will be very glad if Government can give the people technical education with the money obtained by the abolition of the

Technical education.

Dacca College. Rumour has it that the Berhampore College too will be abolished. This will be a serious loss, unless Maharani Surnomoyi promises to defray the expenses of the College. No nation can be wealthy without technical education. Lord Dufferin will do a great service if he can establish technical colleges in this country.

25. The same paper hears from a trustworthy source that Rām Sunder Baboo, the head clerk of the Inspector of Schools, Eastern Circle, favours his own relatives by selecting their books as text-

The selection of text-books in East Bengal.

books. In geometry the work published by the father-in-law of his daughter Mohan Baboo has been made the text-book for the third class of middle school. Why should any preference be given to the work of his relative? Rajendra Mohan Datta's *Nitpath* has been selected as the text-book for the fourth class, simply because the Baboo is a partner

BHARAT MIHIR  
May 6th, 1886

SAMVAD  
PRABHAKAR,  
May 8th, 1886.

SANJIVANI,  
May 8th, 1886.

SANJIVANI.



in a book-shop with Mohan Baboo. The books of Ram Baboo, a Brahmin, and Navakumar Gupta have been selected as text-books, because they are all friends to Ram Sunder Baboo. In geography an unpublished work of Gopi Mohan Basak, a relative, neighbour, and friend of the head clerk, has been selected as text-book for the fourth class. Ram Sunder Baboo has purchased the copyright of *Siksha*, a work on arithmetic, and so it has been selected as a text-book. The Baboo is also the author of a book named *Bályashíksha*, which has been selected as a text-book for beginners. An unpublished work on Mensuration by the same author has also been made the text-book of the third class of Middle schools as well as in the Upper Primary examination. From all this it appears that the Baboo favours the works of his own friends and relatives, and thus abuses the powers of his official position.

DACCA PRAKASH,  
May 9th, 1886.

26. The *Dacca Prakash*, of the 9th May, says that the Dacca College is the second educational institution in Bengal and the first in East Bengal. Boys not

only from the Dacca district, but also from Assam, Mymensing, and other places receive their education here. There is no other college in East Bengal, except the Jagannath Institution, which is in its infancy. The Dacca College is one of the oldest educational institutions. Lord Mayo, an Irish nobleman, once thought of abolishing it, and Lord Dufferin, another Irish nobleman, thinks of doing the same thing. The writer does not know why Government has set its face against high education. High education has made the people loyal. It is not well to abolish it. The writer does not find any reason for apprehending any evil consequences from the formation of political associations. Those who have a secret object work without noise. Weak people ventilate their grievances in meetings, associations, and so forth. It is not proper to frown on the educated natives by suspecting these meetings. The educated natives are the best supporters of the English Government. The writer entreats Government to relax its frowns on high education. It is desirable that the Dacca College be allowed to stand.

NAVAVIBHAKAR,  
May 10th, 1886.

27. The *Navavibhakar*, of the 10th May, says that many good students have been plucked in the B. L. Examination of the Calcutta University. This result is due to the careless manner in which the examination has been conducted. The results of the B. L. Examination of the Bombay University also are very unsatisfactory. This is due to the fault of the examiners. A petition has been submitted on behalf of the plucked candidates to the Bombay High Court. If the Bombay High Court interferes, the Calcutta High Court will have to interfere also. If this is done the law examiners will have to be careful in future.

BURDWAN SANJIVANI,  
May 11th, 1886.

28. The *Burdwan Sanjivani*, of the 11th May, does not approve of the policy of substituting technical education in the place of high education, which has contributed so much to the improvement of the country. When on another occasion Government wanted to abolish high education, the natives protested against such abolition, and so Government could not abolish it. Will they remain silent on this occasion?

(e)—*Local Self-Government and Municipal Administration.*

BHARAT MIHIR,  
May 6th, 1886.

29. The *Bharat Mihir*, of the 6th May, says that there cannot indeed be any reasonable objection to the establishment of a slaughter-house in Calcutta in lieu of the many existing *kalisthans* in the city, which emit bad smells and in which the meat offered for sale is, as a rule, not wholesome. What is justly objected to is the site proposed for the slaughter-house. The writer is strongly opposed to the establishment of a slaughter-house within



the town. It cannot be reasonable to establish it in Bhattacharjya Bagan in disregard of the objections of the inhabitants. If it is really necessary to establish a slaughter-house, it should be established somewhere outside the limits of the town. It is strange that while, on sanitary grounds, the Municipal Commissioners are about to abolish the *kalisthans*, they are quite unmindful of the injury to public health that is being caused by the consumption of the unwholesome *ghee*, milk, and sweetmeat sold in Calcutta.

30. The *Sánjivani* of the 8th May, hears that the lists of voters for the purpose of elections under the Self-government Act in Faridpore are being prepared

SANJIVANI,  
May 8th, 1886.

by the police, and that the police is doing just as it pleases. Government knows the character of the police very well. Why then does it entrust the police with such responsible work?

31. The *Sádháraní*, of the 9th May, says that self-government has been introduced into the towns of Bengal for more than a year. Before the introduction of the system of self-government, many civilians said that the measure would prove a failure. They thought that the engine would not work if they did not act as guards and drivers. But now many generous Englishmen are saying that the system has worked very well. This admission is creditable to natives. But there are some reasons for anxiety. The municipalities have not been able to abandon the official dilatory practice. They are in a great difficulty if they have to do anything beyond the routine duties. If a common shed has to be constructed, the matter is referred to the Vice-Chairman, who recommends the appointment of a sub-committee for considering the subject the next month. The sub-committee is appointed in the following month and calls for an estimate of expenses of the construction of the shed from the overseer. The overseer, who has very little leisure, submits a regular estimate after three reminders. The estimate is passed by the sub-committee and then submitted to the committee for sanction, which at length rejects the proposal on the ground of want of funds. The business is being carried on now as formerly in this manner.

SADHARANI,  
May 9th, 1886

32. The *Dacca Prakash*, of the 9th May, hears that Baboo Prasanna Kumar Basu and others, after giving due notice to the Commissioners of the Dacca Municipality for refunding the sum spent by them in the reception of the Lieutenant-Governor from the Municipal Fund, have brought a suit against them in the Munsiff's Court at Dacca. The writer does not think it necessary to make a noise about this matter at this time. The members should refund the money and suffer loss for what they have done.

DACCA PRAKASH,  
May 9th, 1886.

33. The *Samaya*, of the 10th May, says that the Christian Chairman of the Calcutta Municipality cannot understand how deeply the feelings of the Hindu residents of Calcutta will be wounded if a slaughter-house be established in the midst of the Hindu quarter of the town. The writer thinks that the purpose of slaughter-houses can be very well served if strict rules be made for the guidance of the owners of *Kali sthans* about the sale of meat.

SAMAYA,  
May 10th, 1886.

(f)—Questions affecting the land.

34. The *Dainik*, of the 13th May, says that the Chief Commissioner of Assam, after having deprived the tenants of their right of selling and giving away their lands, has ordered that pottahs should be

DAINIK,  
May 13th, 1886.



granted to them every year. The people of Assam are protesting against the operation of the Regulation by calling large meetings in several places. The writer hopes that the Government of India will listen to their arguments.

(g)—*Railways and Communications, including Canals and Irrigation.*

BANGABASI,  
May 8th, 1886.

The Eastern Bengal Railway.

35. The *Bangabási*, of the 8th May, says that since the transfer of the Eastern Bengal Railway to Government no distinction has been, as a rule, made between third class and intermediate class carriages. Third class passengers are allowed to freely come into intermediate class carriages. There is no arrangement for giving light. The authorities have provided separate carriages for native females, but males are often found in them. All this is owing to the fault of guards and station-masters. The authorities should see that their subordinates do their duty in this matter.

SANJIVANI,  
May 8th, 1886.

Platform tickets.

36. The *Sanjivani*, of the 8th May, hears from a correspondent that the station-master of Julpigoree does not allow any one to come to the platform without a ticket. This is a serious inconvenience to the public. It can be removed by the introduction of the system of platform tickets. The menials of the station often use disrespectful language towards respectable gentlemen, and the station-master never pays any attention to the complaints made against them. The writer thinks that if this is true, it is a matter of great regret.

(h)—*General.*

PARIDARSHAK,  
May 1st, 1886.

Sir Lepel Griffin.

37. The *Paridarshak*, of the 1st May, in noticing the rumour of the appointment of Sir Lepel Griffin to the Lieutenant-Governorship of Bengal, says that this is an indication that Lord Dufferin wants to adopt a coercive policy.

PARIDARSHAK.

38. The same paper does not think that anything can be more severe than the present system of Government of India. The *Pioneer* is advising Government to adopt that policy which led to disastrous results in America, in South Africa, in Ireland, and in India during the sepoy mutiny. India is already suffering greatly from the severe rule of the English; if that rule be made still more severe it will ruin the country altogether. Does the *Pioneer* understand the injuries inflicted on the Indian people by the English? It is in no position to understand the fact. The rule which makes so great a distinction between natives and Europeans, which punishes a native severely if he quarrels with an Englishman, but inflicts very slight punishment if a European quarrels with a native, which gives to illiterate Europeans rights which are refused to natives of first class education is a severe rule indeed. The *Pioneer* should remember that conquered nations cannot for a long time tolerate a severe rule. They can tolerate occasional failures of justice, but they suffer very greatly if a systematically severe rule is introduced. The *Pioneer* should first of all advise Government to suppress the Radicals at home by means of repressive measures. Every Englishman knows what penalty the English had to pay for severe rule in other parts of the world, such as Ireland, Egypt, Afghanistan, and Burmah. Systematic oppression leads to disastrous consequences. This is known to every one in England.

SAR SUDHANIDHI,  
May 3rd, 1886.

The Committee of Enquiry.

39. The *Sár Sudhánidhi*, of the 3rd May, does not think that any benefit will be derived by India from the appointment of a Committee of Enquiry at present, as Englishmen are now fully occupied with Irish affairs. Good results may be expected from the appointment of such a Committee at a time of peace.



40. The *Cháru Vártá*, of the 3rd May, is afraid that the days of Lord Lytton will come back under Lord Dufferin,

CHARU VARTA,  
May 3rd, 1886.

Repressive policy.

who has sent a despatch to the Home Government for adopting a repressive policy in the Government of India. People have been greatly disappointed in Lord Dufferin, whose first utterances inspired them with hope. He has annexed Burmah and imposed the income-tax on the people of India to meet the cost of the annexation. This tax may be a precursor of further oppression in India. The *Pioneer* has been for a long time crying that India will become a second Ireland. Lord Dufferin does not trust the natives because they have opposed the Burmese annexation, because they make agitations even in England and hold mass meetings in the country. He has therefore written that despatch for adopting a coercive policy. But, says the writer, the days of ruling India by physical force are gone by. It would be foolish to try to oppose the rising tide that has set in in the country.

41. The same paper says that Lord Dufferin wants to adopt a repressive policy in the Government of Bengal, and so his choice has fallen on Sir Lepel

Sir Lepel Griffin.

Griffin as successor to Sir Rivers Thompson. Sir Lepel has achieved immortality by banishing the husband of the Begum of Bhopal from that State. Bengalis should set on foot a gigantic agitation to prevent the appointment of Sir Lepel in Bengal.

CHARU VARTA.

42. The *Sahachar*, of the 5th May, says that it is easy to govern England, but it is not so easy to govern India.

Administration of India.

While the population of England is only three crores and a half, that of India is not less than 26 crores. While there is only one religion in England with its two Churches, there are many religions in India, some of them being divided into many sub-divisions. While there is one language in England, there are eighteen different languages in India. While the same customs and manners prevail throughout England, different customs and manners prevail in different parts of India. The wheel of British administration can move along its appointed path under the guidance of the representatives of the English nation in Parliament. But there is no appointed path for the wheel of Indian administration. The people have no share in the administration. The people have no representative assemblies of their own. The people have no hand in the framing of laws. There is no settled policy. Every new Viceroy governs the country according to his own sweet will. Public opinion is not respected in India. The work of the rulers of India is very difficult. But it is a matter of regret that these rulers have not always a due sense of the difficulty and responsibility of their office. If the chief ruler does not possess good qualities, the subordinate rulers can not be expected to possess them. Of the 23 Governors-General from Warren Hastings downwards who have ruled India, how many possessed all the necessary qualifications? Lords Wellesley and Dalhousie possessed qualifications of the head, but did not possess the qualifications of the heart. Lords Teignmouth and Moira possessed the qualifications of the heart, but did not possess qualifications of the head. Both these classes of qualifications were combined in no Governor-General before Lord Ripon to such an extent as in Lords Bentinck, Canning, and Northbrook. The reason why men intellectually and morally gifted like Lords Canning and Ripon do not come out to India is that there is in England, a very small number of statesmen qualified in every respect that the few properly qualified statesmen do not want to go out of England, and that, owing to party differences, Government cannot appoint competent persons belonging to the hostile party as Viceroys. Indians will not be happy so long as they cannot so arrange

SAHACHAR,  
May 5th, 1886.



matters as to make unsatisfactory administration impossible, even if the ruler is bad. If the work of administration is entrusted to a single person, a country cannot be always satisfactorily governed. For this reason the system of limited monarchy took the place of the system of despotic government, and the democratic form of government is taking the place of the system of limited monarchy. Experience is making everybody try to secure a representative government. Experience says that the administration of India will not be satisfactory so long as a representative system of government is not introduced here. Viceroys like Lord Ripon will not always be found, but if the system of representative government is introduced into the country, even Viceroys like Lord Lytton will not be able to pursue an unjust policy.

SAHACHAR,  
May 5th, 1886.

43. The same paper says that in Canada Lord Dufferin leaned towards Englishmen. In India too he has not succeeded in treating Indians and Anglo-Indians with equal justice. Nor does the writer think that he will be able to do so. There must be some foundation for the rumours about Lord Dufferin's intention to adopt a rigorous policy. There can be no doubt that Lord Dufferin wants to follow a rigorous policy. The writer also believes that he has submitted a memorandum finding fault with the writings of native papers to the Secretary of State. The writer also understands that Lord Dufferin is not pleased with the political activity of the natives. But the writer does not apprehend that Lord Dufferin's intention of following a rigorous policy will be carried out. Nor does he believe that the danger of Indians will increase if that intention is carried out. The loyalty of Indians which remained unshaken under Lord Lytton will not be shaken by Lord Dufferin. But though the loyalty of the Indians will not be shaken even by the most rigorous administration, they may be filled with dissatisfaction. A Government should not do that which may dissatisfy the people. Lord Dufferin should beware. The writer has doubts as to whether Lord Dufferin will beware. He has not been able to give proofs of an impartial policy. On the contrary, he is gradually following a more and more onesided policy. The writer never expected the love of justice and nobleheartedness of Lord Ripon in Lord Dufferin. But he did not also expect that he would follow an utterly onesided and narrow-minded policy. Lord Lytton has shown what evil results may be produced by an unjust and ungenerous policy. Lord Ripon has shown what good results may be produced by a just and generous policy. As Lord Dufferin has learnt both these lessons, the writer expected that, though not just and generous like Lord Ripon in his heart, he would not be unjust and ungenerous like Lord Lytton in his acts. The writer has not yet given up all hopes. But great doubts have been awakened in people's mind about Lord Dufferin's sense of justice and generosity. The system of despotic government cannot prevail much longer in the world. How will the system which cannot prevail in any country prevail in India? When in political warfare the ultimate victory of the people is certain, Governments should beware. The old system of despotic government will no longer do in India. He who will not govern India according to the system in vogue in England will not be able to govern it satisfactorily.

SAHACHAR.

44. The same paper hopes that Government will deal justly with Dhuleep Singh after due consideration. Firstly, it is disgraceful for a powerful Government to show cowardice; and secondly Government will earn disgrace if it insults Dhuleep Singh in the manner it insults a common prisoner. If Government had thought it proper to detain Dhuleep Singh it should not have allowed him to proceed beyond the Suez canal. The writer has been informed that Dhuleep



Singh apprehended that he would be detained at Gibraltar, and that he was surprised when this was not done. The Queen has always shewn a mother's affection for Dhuleep Singh. But the Queen does not like a man who has renounced his religion. Sikhs love Dhuleep Singh with all their heart. They say that Dhuleep Singh was deprived of his State and made a Christian in his boyhood. They consider Dhuleep Singh to be an oppressed man. There can be no evil in the world out of which some good will not come. Though Lord Dalhousie annexed Oudh, the Punjab, and other territories like a robber, posterity, which will judge of his acts by their results, will raise a monument to his glory. It is doubtful whether Oudh and the Punjab would have derived the hundredth part of the benefit which it has derived from British rule, from the rule of Wajid Ali or Dhuleep Singh. But the time of such a verdict is far distant. Government should act according to the requirements of the present time. Not only are the Sikhs, but also Brahmins and Mussulmans agitated at the news that Dhuleep Singh is coming. The writer has conversed with many inhabitants of the Punjab on the subject. Every one has shewn that all classes of people love Dhuleep Singh tenderly. Every one sympathizes with him for his troubles. Few persons will recommend the restoration of Dhuleep Singh to the throne of the Punjab; but few persons will say that the deposed Dhuleep Singh is being properly treated. Dhuleep's pension is insufficient. The writer does not believe that Dhuleep Singh is extravagant in his expenditure. He wants a pension that will enable him to live in a style suited to his position. The writer says that Dhuleep Singh should not be allowed to live in India. The writer knows the Sikhs better than Europeans do. Reference to Sikh loyalty during the mutiny will not always do. Dhuleep Singh should be sent back to England. He should not be kept at an unhealthy place like Aden. If he dies there, the Sikhs will be hostile to Government like the Afghans. Dhuleep Singh should not also be placed in direct possession of his private properties. There is danger in that course. The less he appears before the Sikhs the better. A pension equal to the income which may be derived from those properties should be given to him. Let the Kohinur decorate the person of the Queen. The writer hopes that Government will act cautiously. The writer has recommended what he honestly believes to be proper.

45. The *Bhārat Mihir*, of the 6th May, refers to a recent article in the *Pioneer* condemning political agitation by natives, to the reply which the *Indian Mirror* gave to this article and in which the article was said to have been inspired by a high official, and to the letter from the Private Secretary of the Viceroy to the editor of the *Mirror*, in which it is stated that there is no connection, direct or indirect, between Lord Dufferin and the article in question. The Editor proceeds to make the following remarks on this subject:—If the Viceroy is really desirous of cutting off all connection between Government and any particular newspaper, he should forbid all officials subordinate to him to write in newspapers on subjects of grave political importance. Until this means is publicly resorted to, people will not cease to believe that the *Pioneer*, the *Englishman* and other Anglo-Indian newspapers express the views of Government. His Excellency cannot deny that Government does not look with favourable eyes upon newspapers conducted by natives, and that it shows undue favour to certain Anglo-Indian newspapers. But will His Excellency be prepared to remove this invidious distinction? Until something is done practically, mere assurances will not satisfy the public. Lord Dufferin should always bear in mind that it is the native newspapers which represent native public opinion, and that the

BHARAT MIHIR,  
May 6th, 1886.



*Englishman* and the *Pioneer* are enemies of this country. If His Excellency desires to do justice, he will listen to the representations of native newspapers.

BHARAT MIHIR,  
May 6th, 1886.

46. The same paper says that it would be better for Dhuleep Singh if he were sent back to England instead of being detained at Aden as a prisoner.

Dhuleep Singh.

The injustice that was and still is being done to Dhuleep Singh will not be forgotten. Dhuleep now wants back his personal property and not his kingdom. But Government has turned a deaf ear to his prayer, and says that it is not proper to grant him more funds from the Indian revenues. Government should give him his due, but it is not likely to reverse what it has once done. It is not Dhuleep alone who has been treated by Government in this manner. All native princes who have been robbed of their States by Government are being subjected to a similar treatment. Theebaw has not been given back his personal property.

SURABHI & PATAKA,  
May 6th, 1886.

47. The *Surabhi and Patáká*, of the 6th May, referring to the supposition that by the letter which Dhuleep Singh has written to his country-

Dhuleep Singh.

men he has incited them to join him and fight against the English, says that such fear may be expected from a weak Government, but the writer did not know that the English Government was so cowardly. The treatment accorded to Dhuleep Singh on account of this unreasonable apprehension is grossly unjust. Such conduct shall meet with due punishment, there would be otherwise no righteousness, no truth, and no God.

SURABHI & PATAKA.

48. The same paper says that Mr. Westmacott, the Magistrate of Howrah, is trying to prevent the holding of the proposed mass meeting at Uluberiah.

Mr. Westmacott and the meeting of the people to be held at Uluberiah.

The writer does not know under what law Mr. Westmacott can prevent the holding of the meeting. Officials did not oppose the holding of the meetings of the people that have already been held. Lord Dufferin has expressed his satisfaction upon reading the account of the proceedings of the meeting held at Baduria. How will Mr. Westmacott oppose the holding of the meeting after this expression of opinion by the Viceroy?

SURABHI & PATAKA.

49. The same paper says that the salaries of all the civil and military officers should be reduced by half the amount, and natives should be appointed on

Reduction of expenditure.

smaller salaries to high posts. If this is done, the expenditure will be reduced by lakhs of rupees. Let Lord Dufferin attend to the internal improvement of the country by abandoning his ambitious dreams. In that case the condition of the finances will improve and peace will reign in the country. It is vain to expect any relief to the finances from the abolition of a few petty posts.

SURABHI & PATAKA.

50. The same paper, referring to the borrowing of seven and a half crores of rupees for India in England, says that even this will not suffice. The income

Enmity with foreign countries and increase of expenditure.

tax has been imposed. A retrenchment committee has been appointed. Still this money has had to be borrowed. There is no knowing how much money will have to be borrowed next year. There is no prospect of the establishment of order in Burmah. Again a Russian representative said that he was not alarmed at the sight of native troops. There is Burmah on one side and Russia and Afghanistan on the other. It will be understood in time what injury Lord Dufferin has done to India by disturbing them.

BHERI,  
May 6th, 1886.

51. The *Bheri*, of the 6th May, says that Lord Dufferin has requested the Secretary of State to appoint Sir Lepel Griffin, a high-handed ruler, as the Lieute-

Sir Lepel Griffin.



nant-Governor of Bengal. The news has greatly dismayed the people of Bengal. For from Sir Rivers Thompson to Sir Lepel Griffin will be like from the frying pan to the fire. Why is Lord Dufferin appointing this Punjab Civilian to Bengal? Some say that Bengalis have become very haughty; they have begun to criticise the measures of Government, and they have commenced to set huge agitations on foot. If other nations of India follow the example of Bengalis, it will be difficult to govern the country. It has, therefore, become necessary to suppress Bengalis. Others again think that Sir Lepel will get the Lieutenant-Governorship of Bengal as a reward for emancipating Bhopal from the hands of the Begum, for depriving the Begum of her husband, and for placing the government of that State in the hands of a Mahomedan gentleman faithful to the English. Sir Rivers could not govern Bengal properly owing to his frequent illness. This is the reason why the Press has become so powerful, and a spirit of political agitation has spread far and wide. The writer cannot blame Lord Dufferin for selecting Sir Lepel for the secret object of making the selection appear to be that the Bengalis may learn to make political agitations with greater zest.

Happiness cannot be obtained without suffering misery, and so he wants to make the Bengalis realise their of political grievances. How are the Bengalis to learn self-reliance, unless a man is appointed Governor who will prevent their sleeping in peace, and stop the education of their children, and who will harass even coolies in tea-gardens and common peasants in the villages?

52. The *Pratikár*, of the 7th May, hears much of the superiority of the Christian religion, but it thinks that the English Government has not succeeded

A Christian Government.

in proving that superiority before the world. Capturing an independent Prince, putting him to shame and ignominy, killing the people of his country in numbers, plundering them without mercy, ruling people harshly on the pretext of good government, and getting enriched at the expense of other nations—these things in the estimation of the English have nothing to do with right or wrong. The Provost-Marshal in Burmah hanged a large number of the Burmese. The English tolerated his acts of cruelty; but they could not tolerate the idea that the Provost-Marshal should take photographs of the dying persons. The English alone know what their principles are. Killing innocent men was not regarded as a crime by them; but taking their photographs was considered a heinous offence. The writer thinks that the English Government has no faith in religion, and that it has no sense of its responsibilities in the next world, otherwise why should the policy of the English Government be dictated by selfishness?

PRATIKAR,  
May 7th, 1886.

53. The same paper hears that Lord Dufferin will appoint Sir Lepel Griffin, of Central India, as the ruler of Bengal. Bengalis expected for a long time

Sir Lepel Griffin.

to get Mr. Barnard for their ruler, but they are likely to be greatly disappointed.

PRATIKAR.

54. The same paper says that there is still hope that the Enquiry Committee will not be abandoned. The natives do

The Enquiry Committee.

not understand the object of any of the measures of Government, and so it is no wonder that they do not understand the object of this measure also. The English are very energetic when their own interest is at stake; but they display no such energy in doing good to others and in doing justice to the conquered nations. The appointment of the Enquiry Committee is yet problematical, but the natives will be greatly

PRATIKAR.



disappointed if they expect to get any benefit from its appointment. The writer does not think that the English have any desire of really examining the merits and demerits of the Government of India. Perhaps the Committee will be made to report that the Government of India is being very ably conducted, and if the English can get such a report from the Committee they will be able to pooh-pooh the idea of the grievances of natives for a long time.

PRATIKAR,  
May 7th, 1886.

55. The same paper says that the adoption of a coercive policy has never succeeded in any country in the world.

The coercive policy.

The advocate of coercion is never regarded as a great statesman. Rumour has it that Lord Dufferin will adopt the repressive policy of Lord Lytton. The writer will be glad if the rumour proves to be false. The natives will suffer every hardship imposed on them by Government. But will the Government be any way gainers by such a step? Is the adoption of a coercive policy necessary for a meek people who weekly suffer all oppressions practised on them?

PRAJA BANDHU,  
May 7th, 1886.

56. The *Prajá Bandhu*, of the 7th May, says that the English can do everything for the preservation of their own interests. This is evidenced by their conduct

Dhuleep Sing.

towards Burmah. Because the King of Burmah did not use his best endeavours to please them, he was an oppressor. But the truth has come out at last. The Burmese hate the English, but still the English do not let them alone. The English can do everything for their own interest. The *Englishman* newspaper says that Dhuleep will not probably return to India. The *Pioneer* says that Dhuleep said in England that he was the son of a great King, that he would demand his private property, that he would become a guru of the Sikh religion, and that he would fulfil the prophecy of the rising of the Sikh nation. The very tenor of the English policy shows that all these statements are false. The way the English are harassing the natives makes it impossible for the natives to respect them. There is no knowing what terrible measures they are adopting daily for harassing natives. The weak and powerless natives may patiently suffer all this, but the civilized world will not allow them to proceed in this way for ever. When the English goaded the Americans to rebellion, the French did their best to punish them for their oppression. The same French, the worshippers of equality, liberty, and fraternity are still in India. The English should beware of this in time.

SARASVAT PATRA,  
May 8th, 1886.

57. The *Sárasvat Patra*, of the 8th May, says that Sir Lepel Griffin is known for his high-handedness.

Sir Lepel Griffin.

He was selected as a political officer in Central India, simply to hold the fierce and haughty Rajputs in check, and Rajputs tremble at the mention of his name. The tongue and the pen of the Bengalis have become very powerful, and so he has been selected to hold Bengalis in check. Bengalis have been greatly alarmed at this intelligence. But the writer does not find that there is much reason for their alarm. Even if Government does not appoint Sir Lepel, that will not avail anything to the Bengalis. Bengalis should try to remedy the radical defect in the selection of the ruler of Bengal. They should try to get a Governor direct from England in the same way as Madras and Bombay, otherwise men like Sir George Campbell, Sir Richard Temple and Sir Lepel Griffin will continue to rule. The appointment of Sir Lepel will, in the opinion of the writer, do more good than evil. However prone to high-handedness he might be, the natives of Bengal will receive him with uplifted arms. His severe rule will in the long run do them good. Bengal is on every occasion disappointed in its Lieutenant-Governor. But it will not be disappointed in Sir Lepel.



58. The same paper says that Lord Dufferin is so cautious in his utterances that it is extremely difficult to divine the object with which he does anything.

Lord Dufferin's secret object.

There are some terrible rumours afloat in this country at this moment. It is rumoured for instance that Lord Dufferin advocates the adoption of a coercive policy in the Government of Bengal. It is not possible for Lord Dufferin to adopt such a policy. He is not an enthusiastic poet like Lord Lytton. Lord Dufferin possesses great experience, cleverness, and foresight. He is known as an eminent ruler. He is fully aware that it is difficult to oppose the rising tide, and that it is impossible to put obstacles successfully in the way of the progress of a nation. He has the reputation of being an able ruler. He is not likely to lose that reputation in India. The writer does not believe in the rumour that Lord Dufferin will abolish high education, deprive the Press of its freedom, and break down the National League. He will rather encourage high education, regulate and improve the tone and style of the Native Press, and become himself the leader of all the political associations in the country.

59. The *Bangabási*, of the 8th May, says that no good will result to India from the large outlay made by the Government of India in sending Indian

The Colonial Exhibition.

exhibits to the Indian and Colonial Exhibition. The object of exhibitions is to help enterprising merchants in competing with merchants in other countries. They are useful for nations which stand on equal terms with each other. Indian nations do not stand on equal terms with the English, so they have nothing to gain by such exhibitions. Europeans will learn Indian arts, and India will be no gainer.

60. The same paper says that the Finance Committee, which is now holding its sittings in Simla, will do no good. From the letter it has written to the *Puna Sárvajanik Sabhá*, it appears that the Committee will not reduce the pay of high officials, for "that would result in diminishing the efficiency of the public service." Why is all this fuss made then?

The Finance Committee.

61. The *Bhárat Bási*, of the 8th May, says that Dhuleep will not be allowed to come to India, and that he will have to return to England. The only fault of Dhuleep appears to be that he demanded justice from the Government of England. Dhuleep was placed in the hands of the English with all the property belonging to Ranjit Sing after his death. But the way in which the English governed the Punjab did not please the people, and they rose in rebellion. The rebellion was suppressed, as it should have been, by the English. But after this rebellion they took possession of all that belonged to Dhuleep. Government promised to pay Rs. 4,80,000 a year to Dhuleep Sing, but Dhuleep never obtained the full amount of his pension. What he used to get was never sufficient for his expenses. He got into debts, and Government after some deliberation increased his pension and liquidated his debts. But even this increased pension was not enough for him. He determined to come to India, and Government did not oppose his departure from England. But it stationed sentinels at Aden, and he has been made a prisoner there. He could not be made a prisoner in a free country like England, nor even in Europe. But when the Suez is passed the Bible drops from the hands of Christians, and as soon as he passed Suez the Indian Foreign Department began to practice oppression on him and he was made a prisoner. He never knew that the English policy assumes one form at home and another abroad. The English policy has nothing to do with religion. Its watchword is expediency. It does not consider either theft or robbery, either using force against the weak or

SARASVAT PATRA,  
May 8th, 1886.

BANGABASI,  
May 8th, 1886.

BANGABASI.

BHARAT BASI,  
May 8th, 1886.

Dhuleep Sing.



licking the dust of the foot of the powerful as a crime. It considers the restoration of anything once obtained by what means soever as improper. The English have been pursuing this policy from the time of Warren Hastings. Such principles as that righteousness exalteth a nation are antagonistic to this policy. It always says, create opportunities and never lose any. Perhaps Dhuleep was not aware of the secret meaning of the policy, and so he asked England to restore him his paternal State. He thought that he was entitled to receive the value of his father's jewellery with the exception of the Kohinoor.

BHARAT BASI,  
May 8th, 1886.

62. The same paper says that the Finance Committee has come to the resolution of passing the summer season at Simla, though it was arranged at first

that it would not remain there. Rumour has it that Mr. Cockerell and Colonel Trevor have been appointed additional members of the Committee. Are they ill? Can they not stand the climate of Bengal? Have they been appointed members with a view that they may proceed to Simla at public cost?

BHARAT BASI.

63. The same paper says that the *Pioneer* is trying its best to foment a disunion between the Hindus and Mahomedans in connection with the Bengal National League. Every educated Mahomedan

Disunion between Hindus and Mahomedans.

knows that the position of the Mahomedans is precisely the same as that of the Hindus, and that the country cannot prosper unless the two races act in harmony. The foundation of the British Empire in India will never be firm unless the English can act in consultation with the great nations inhabiting India. Those who consider that disunion of these nations is advantageous to Government are very narrow-minded. It is a mistake to think so.

May 8th, 1886.

64. The *Sanjivani*, of the 8th May, complains that the Finance Committee instead of reducing the pay of high officials from the Governor-General down-

The Finance Committee.

wards, are trying to extort more money from Local Governments. Any money placed in the hands of the Government of India will be spent in war and warlike preparations. If the Local Governments have to pay more to the Imperial Government, they will have to curtail educational grants, to put a stop to useful public works, to dismiss some clerks, and to remain quiet during the time of famines. The speeches of Lord Dufferin about reduction of expenditure are thus of no avail.

NAVA MEDINI,  
May 8th, 1886.

65. The *Nava Medini*, of the 8th May, is greatly alarmed at the news that, already greatly harassed by Sir Rivers Thompson, Bengal is likely to get Sir Lepel

Sir Lepel Griffin.

Griffin for her ruler. Sir Lepel has banished the husband of the Begum from Bhopal. The Punjabees still remember the oppressions practised by him on them. The condition of Bengal is undergoing a change, and the Viceroy is trying to put a stop to the progress of that change.

NAVA MEDINI.

66. The same paper says that the English are foreigners : their object is to suck the life-blood of the people of India.

The English Government.

They never think of the sufferings of the natives. They may one day impose a tax on articles of food. The English are oppressing the natives, and the natives are piteously crying for mercy, and for this reason they have been set down as disloyal. The *Pioneer* considers the groans of the natives as a sign of their rebellious spirit. The condition of India is deplorable indeed. People should try to better their condition. They do not get a sufficient quantity of food, and therefore they should not use articles of luxury manufactured in England; and if they cannot do without these articles they should try to produce them at home.



67. The *Sádháraní*, of the 9th May, asks, will not England grant the same privilege to India fifty years hence which it gave the Colonies fifty years ago, and which it is now going to grant to Ireland?

Mr. Gladstone's Irish measure and hopes of Indians.

SADHARANI,  
May 9th, 1886.

The enemies of England may say that she has conferred the privilege of self-government upon the Colonies because America severed her connection with her, and that she is now going to confer the same privilege upon Ireland because Ireland is secretly preparing for rebellion. But what has India done that England should change her policy towards her? This is both true and false. The apprehension of Indians says this. But their hope asks, why did England stand against the whole world for the liberation of the African slaves who never took up arms? There are both godlike and devilish features in England. But when at present her countenance is beaming with a divine glory, why should not Indians forget for some time her devilish features? The hope which Indians have cherished so long they cannot now abandon. Mr. Gladstone has said on the subject of granting the right of self-government to Ireland:—"I ask that we should practise what we have so often preached in our own case with firm and fearless hand, the doctrine we have so long inculcated upon others, namely, that the concession of Local Self-Government is not the way to sap or impair, but the way to strengthen and consolidate unity." The writer prays to God that Mr. Gladstone's good intention may be fulfilled. May Ireland be saved by Mr. Gladstone from the oppression to which she has been subjected for centuries, and may the song of praise in honour of Mr. Gladstone by the freed and delighted Irish nation resound through the whole of that country. If such a happy thing takes place Indians will understand that misery does not last for ever, and that the midday of happiness follows a morn of gloom. Then Indians will understand that, notwithstanding the annexation of Burmah by the English Government, notwithstanding Lord Dufferin's hostility to high education, and notwithstanding the unsatisfactory Self-Government Act passed by Sir Rivers Thompson, the light of justice shines in the religion, the morality, and the policy of England.

68. The same paper does not know whether or not either the English Government or particular Englishmen desire to prevent the subsisting of friendly relations between Hindus and Mussulmans.

Disunion between Hindus and Mussulmans.

But the policy of "Divide and govern" seems to be the present favourite policy of European kings and statesmen. The English Government thoroughly distrusts the people. This is proved by the Arms Act. When it distrusts the people, it appears that the above policy must be the only policy that it can follow. The writer knows that the miserable condition of the Mussulmans of Bengal is due to their negligence in learning English for a long time. But why should they ask for separate schools and offices on that account?

69. The *Dacca Prakash*, of the 9th May, says that, though on his arrival in India Lord Dufferin promised to follow the policy of Lord Ripon, he did not

Lord Dufferin's policy.

do so. The Self-Government Bill was passed in a mutilated form; he did not remedy the evil. Like Lord Lytton he is engaged in frontier disputes, in wars and in durbars. He has annexed Burmah to further the interest of certain English merchants. In the same way Lord Lytton attempted to annex Candahar. Lord Lytton imposed the license-tax. Lord Dufferin has imposed the income-tax. Lord Lytton passed the Gagging Act, and Lord Dufferin is trying to do something of the same nature. The writer believes that, unless the present Liberal Ministry falls, Lord Dufferin will not succeed in depriving the Press of its freedom. Some newspapers say

SADHARANI.

DACCA PRAKASH,  
May 9th, 1886.



that Lord Dufferin has already asked the permission of the Secretary of State for depriving the Press of its independence and for suppressing the new-born National League. But the writer thinks that the Government will never succeed in suppressing the political aspirations of the people. The more it will try to suppress political associations, the more will they multiply. The natives have suffered much without a murmur, and they will suffer more if a more rigorous policy is adopted. But the writer does not think that the effect of all this will be beneficial.

SAMAYA,  
May 10th, 1886.

70. The *Samaya*, of the 10th May, says that Sir Lepel Griffin is the cause of the ill-treatment of the Begum of Bhopal and her husband. He considers that

India has been won by the sword, and that it should be governed by the sword. Mr. Currie, an English gentleman, who is living in Bhopal, reported to the Viceroy that the charges brought against the husband of the Begum of Bhopal were false. On hearing this, Sir Lepel immediately ordered Mr. Currie to leave the State. But Mr. Currie demanded a written order and sent a reply prepaid telegram to the Viceroy on the subject. In a few days Mr. Currie received a communication from the Minister of the State that the Government of India has prohibited his residence in any of the States comprised in the Central India Agency. Mr. Currie has not yet obeyed the order. The rumour of the appointment of such a man as Sir Lepel to the Lieutenant-Governorship of Bengal has greatly alarmed the people.

SAMAYA.

71. The same paper hears that the Magistrate of Howrah is doing his best to prevent the proposed mass meeting at Uluberia. What right has the Magistrate

The Uluberia mass meeting. to interfere in such a thing? The authorities should direct their attention to the conduct of men like the Magistrate of Howrah, who are bringing disgrace on English rule in India.

SRIMANTA SADAGAR,  
May 10th, 1886

72. The *Srimanta Sadagar*, of the 10th May, says that intoxicating drugs are ruining the country. But Government, which derives an income from their

English government in India. sale, takes no notice of the ruin brought about by them. The cows are regarded as mothers by the Hindus and the English eat the flesh of these cows, and so the English cannot sympathise with their subjects. The killing of cows has diminished the supply of milk and ghee. Men are becoming weak, impoverished, and short-lived. Ramchundra forsook his beloved wife Seeta to please his subjects. But the English rulers of India cannot relinquish the pleasure of residing in the hills and the trade in intoxicating drugs. Is this western civilization? Is this Christianity? Or is this the result of high education? The writer can tolerate the monopoly of salt and of intoxicating things, but he cannot tolerate the idea that Government should sell justice. Sale of justice is an unpardonable sin for a ruler. The Chief Justice of the High Court and the Administrator-General of Bengal have raised their voice against this sale of justice. But a commercial people like the English cannot give up such a lucrative trade.

NAVABHAKAR,  
May 10th, 1886.

73. The *Navabhibakar*, of the 10th May, says that the monstrosity of not allowing those who will have to obey laws a share in framing them exists only in

India and Ireland. India. Mr. Gladstone has proposed to give a separate Parliament to Ireland. Though every one does not approve of the granting of a separate Parliament to Ireland, everybody approves of the granting of a separate legislative assembly to her. Though the Irish have 103 members in the House of Commons and 28 members in the House of Lords, they are discontented



because they have not got a legislative assembly of their own. The English and Scotch members in Parliament have to fear Mr. Parnell's party. In all measures affecting Ireland the demands of the Irish members are conceded. Still the Irish are discontented. There can be no doubt that even if Ireland does not obtain a separate Parliament, she will obtain a separate legislative assembly of her own. Ireland suffers from far less disadvantages than India: Firstly, the same religion prevails both in England and Ireland; secondly, the same language prevails in both the countries; thirdly, there is little difference between English and Irish manners and customs; fourthly, the Irish have the chief share in administering laws in Ireland; fifthly, the Irish are more capable of defending themselves than Indians; sixthly, the Irish public opinion is more respected by the Home Government and Englishmen than Indian public opinion is by the Anglo-Indian Government and Anglo-Indians; seventhly, the geographical situation of Ireland has removed much of her inconvenience. A channel only sixty miles wide separates Ireland from England. Thus Ireland in all these respects possesses far greater advantages than India. Still far-sighted statesmen like Mr. Gladstone are anxious to grant a separate Parliament to her. Will no one look to the interests of India?

74. The same paper says that if Mr. Gladstone had mentioned India

A national legislative council for India.

along with the colonies and Ireland while illustrating the evils of laws not framed

by the people themselves who will have to obey them, his foresight and love of justice would have been rendered more prominent. Every word of the remarks he has made on the subject applies to India. The Indian legislative councils are not at all national. In these councils English officials frame laws after English models. The councils are worse than the wretched legislative councils which Mr. Gladstone found in the colonies 51 years ago. In the Colonial Legislative Assemblies of that time there was a Colonial party which opposed the English party. But in the Legislative Councils the authority of the English are complete and despotic. What can be worse than this? It would have been better if these Anglo-Indian Councils had not existed and the country had been governed from Downing Street. Good laws are not always passed in India. Mr. Gladstone has said that even good laws will not do if not framed by the people who will have to obey them. Mr. Gladstone will not be able to deny that India should be immediately empowered to frame her own laws. If after solving the Irish difficulty Mr. Gladstone turns his attention to India, Indians may be benefited. Indians may also expect benefit from his colleagues and disciples. Justice and self-interest alike advise the English Government to grant a national legislative assembly to India. If it does not give to India what it has given to the Colonies it will do an injustice. How can the English Government be called just if it does not grant that to India which every country is obtaining? If that is not granted to India, for want of which in Ireland the English are suffering so much, the interests of the English Government and of the whole English nation will be injured.

NAVAVIBHAKAR,  
May 10th, 1886.

75. The same paper says that suspicion is very strong and lasts long

in the mind of a foreign Government. This

The English Government's distrust of Indians.

suspicion is the more strong if the foreign Government follows a religion different from

that of the subject people; consequently, it was to be expected that the English Government would distrust Indians. But everybody must admit that such distrust is not desirable. Whether the English Government trusts Indians or not it will not be able to govern the country without the help of Indians. It will be difficult to govern India if Indians are

NAVAVIBHAKAR.



dissatisfied at the English Government's distrust of them. It being so, the English Government should see that its distrust of Indians is not proved by its words and acts. Good treatment converts an enemy into a friend; bad treatment converts a friend into an enemy. The interests both of the Indians and the English teach them to trust one another. Everybody, except the most dull-headed English officials, has found from long experience that Indians have done nothing to excite distrust. English officials have been trusted and loved by Indians in proportion as they have trusted Indians. The people point out the faults of the officials and complain of their grievances on all sides simply for the benefit of the State.

NAVAVISHAKAR.  
May 10th, 1886.

76. The same paper says that regular despotism has commenced in Madras. Mr. Grant-Duff should not be allowed to remain Governor for one day

Oppression by Mr. Grant-Duff.

longer. Last year Tanjore was submerged by floods. On witnessing the wretched condition of the inhabitants of Tanjore owing to the floods, the Collector and his subordinates recommended a remission of revenue to the extent of seven lakhs of rupees. This recommendation was acted upon. But afterwards, in consequence of the evil advice of somebody, Mr. Grant-Duff deputed the Councillor, Mr. Thomas, to Tanjore, who contradicted the Collector after a hasty inspection. Upon this Mr. Grant-Duff gave orders for the collection of revenue to the amount of four lakhs. Great oppression followed. Ploughs and cattle and even the cooked rice of the people were put up to auction. Wails were raised on all sides. Thousands of people assembled to protest against the action of Government. The Mahajan Sabha and other associations of Madras requested Government to desist from collecting revenue until their petitions were received. Petitions to that effect were also sent to the Government of India. The Government of India questioned the Madras Government on the point. But Mr. Grant-Duff informed the Government of India that the statements of the Madras newspapers were all false, and that the Government of India should pay no heed to them. It is said that Lord Dufferin became indifferent to the matter upon receiving this reply. If this is true, Lord Dufferin has done a very wrong thing. Under Mr. Grant-Duff oppression is being repeatedly committed in Madras. Men have not yet forgotten the Salem case, and now the above oppression has happened. If this does not dissatisfy the people nothing will. Mr. Grant-Duff's oppression has exceeded all bounds. It is said that he is attempting to prevent agitation by meetings and that he has kept spies on all sides. The whole Presidency is uneasy. Even the *Pioneer* is advising Lord Dufferin to put an end to Mr. Grant-Duff's oppression. The writer is glad that the *Pioneer* has found out Mr. Grant-Duff's fault, and that it is advising Government to put an end to his oppression. The writer hopes that the *Pioneer* will act thus upon finding out the faults of all officials, whether high or low, Civilian or non-Civilian.

ANANDA BAZAR  
PATRIKA,  
May 10th, 1886.

77. The *Ananda Bazar Pa'riká*, of the 10th May, says that Government may, at its pleasure, increase or decrease

Fall in the price of silver.

the expenditure which it may be necessary to incur owing to an apprehended Russian invasion, for famine relief, or for an Afghan war; but this cannot be said of the expenditure and the loss entailed by the fall in the price of silver. Government as well as English officials will always find it necessary to remit money to England, and cannot say that they will not make such remittances until the exchange rates become favourable. Again, Government can estimate the cost of any warlike preparations for checking the advance of Russia, or of any arrangements for famine relief, or of the Burmese war, and can frame its budgets accordingly; but it cannot say that there will be no



further fall in the price of silver, and it cannot therefore calculate the probable loss by exchange. It is therefore no wonder that this loss by exchange should cause so much uneasiness to Government. But though considered from one point of view, the fall in the price of silver is a matter for grave anxiety; judged from another it might not cause any anxiety. The fall in the price of silver has not led to any decrease in the value of the rupee in India, injured in any way native trade, or affected the income of native zemindars or native servants. If it has not therefore injured Indians in any way, why should Indian rulers trouble themselves about the matter? The uneasiness of the authorities in this matter is not owing to their concern for Indians, but for the loss suffered by England. This uneasiness may be removed in two ways, namely, *first*, by raising the price of silver which is not within the power of the British Government; and *second*, by discontinuing or decreasing remittances to England which is within its power.

78. The same paper says that, even if Lord Dufferin really desires to destroy political agitation in this country by means of repressive administration, it will be impossible to destroy it, because it is

Repressive administration and political agitation.

impossible to put down by force any genuine political agitation in any country. India is now passing through a crisis which every country and every nation has to pass through at one period or another. Whenever in any country such a crisis has appeared, the sovereign and the ruling class have resorted to repressive measures, but as history teaches, without success. Efforts of a powerful sovereign in that direction may indeed be crowned with temporary success, but in the long run the people must win. The Russian Czar introduced a most rigorous system of administration for the purpose of putting down the Nihilists, but in the end he lost his life at their hands. In proportion as Bismarck is trying to put down the German agitators, their power is increasing. England with all her efforts has failed to put down the Irish, and at length Mr. Gladstone has been compelled to put forth efforts to grant in a manner independence to Ireland. If therefore the political agitation which has begun to be made in India has in it the elements of stability and spontaneity, the authorities will not and cannot by force put it down. There is again a vast difference between political agitation in India and political agitation in other countries. In other countries, such as Russia, Germany, and Ireland, the agitators resort to bloodshed and acts of violence, but the people of India have commenced political agitation in the name of loyalty and other noble feelings. Considering that in other countries the rulers have not been able to put down even agitators guilty of unrighteous acts, no one in India will ever succeed in putting down Indians carrying on agitation by righteous means. There are again other difficulties in the way of the adoption of a repressive policy for the purpose of putting down political agitation in this country. The first is that the task of Indian administration is not wholly entrusted in the hands of the local officials. The Governor-General and other officials have to govern this country in accordance with the instructions of Parliament, which does not always approve of the policy followed by the Indian officials in the administration of the country. Change of Ministry again not unoften leads to change of policy. Another difficulty is that many leading Englishmen are now found to desire the welfare of Indians. There is another difficulty, namely, that the English will find it impossible to govern India even for ten days if they gag newspapers or prevent the holding of public meetings or the delivery of speeches. Any proposal to this effect therefore cannot but cause amusement. The chief merit of the English as rulers is that they can

ANANDA BAZAR  
PATRIKA,  
May 10th, 1886.



rule on a well-ordered plan. They do not govern any country on a completely despotic system. Although the system of Indian administration is the most rigorous among the systems that obtain in countries subject to the sway of England, still even in India the authorities profess to have given certain political privileges to the people. Indians, however, do not actually enjoy liberty in any matter. Government has by law so circumscribed the small political independence which it has conferred upon them that the slightest shortcoming on their part would render them liable to transportation. Government will not be able to put down political agitation among the people of this country as long as the newspaper press remains free. If the press is gagged, Government will not be able to know the feelings and aspirations of the people, or their wants and grievances, and will not thus be able to satisfactorily carry on the work of administration.

ANANDA BAZAR  
PATRIKA,  
May 10th, 1886.

79. The same paper says that it is strange that, while England is about to grant an independent Parliament to Ireland, where the people are disaffected towards

English rule, she is increasing the rigour of the administration in India, the people of which are well known for their loyalty to the British Government. What can be the reason of this strange treatment? How can England expect to hold India by means of a rigorous system of administration, considering that India is a vast country, contains a large war-like population, is at a great distance from England, is surrounded by powerful countries, and is about to have Russia as a neighbour? England cannot hold India in subjection by means of a rigorous rule. Even if the Indians do not endeavour to be free, Nature, which is being outraged at every instance by the British nation, will bring about their emancipation. It is outraged Nature which is bringing about the humiliation of England at the hands of Russia, Germany, and France, and her discomfiture at the hands of the Soudanese. It is outraged Nature which has brought upon England her embarrassments, the loss of her power and prestige, and internal dissensions. It is the same agency which is responsible for the oppression which England is committing in Burmah, and for the proposal to grant independence to Ireland. Outraged Nature is thus in various ways trying to bring England to her senses. The result of this will be that either the English nation will perceive their true situation, or England will fall. The day the English perceive that they have injured India by ruling her rigorously, that day will they change the system of administration. A rigorous rule therefore will not injure India; on the contrary, it may benefit her by increasing the difficulties of England. England will be compelled at length to grant to India the privileges which she is now about to confer upon Ireland.

SOM PRAKASH,  
May 10th, 1886.

80. The *Som Prakash*, of the 10th May, says that the chief object of Lord Dufferin's policy. Lord Dufferin is to win the approbation of the English people. He is deaf to the cries of

Indians. He tries to conceal the oppression which Anglo-Indian fiends commit upon Indians. He does not also fail to injure India himself. Whenever a generous Englishman says anything in favour of Indians, he immediately sends him out of the country. Because many Lords supported Lord Randolph Churchill's proposal for the appointment of a Committee to enquire about Indian affairs, Lord Dufferin supported the proposal. But he did not listen to the prayer of Indians for the sparing of the life of Tincowry Pal, for enrolment as Volunteers, and for withdrawal of the English from Burmah. Lord Dufferin concealed the brutal execution of the Burmese by English officers. He has oppressed India himself by holding the Delhi Camp of Exercise, by the Afghan quarrel, and by the Income-tax. He did not take pity upon poor Indians. He has rejected the prayer of



the Begum of Bhopal. He has, at the instigation of Sir Lepel Griffin, ordered Dr. Currie, the chief Physician of Bhopal, to leave Bhopal within 24 hours because the doctor wrote a letter to him proving the innocence of the Begum's husband and recommending that he should be allowed to come back to Bhopal. The writer is very sorry for Dr. Currie. The doctor did not know that there was not the slightest trace of humanity in Lord Dufferin's principle of Indian administration. The writer is grateful to Dr. Currie for his generous conduct.

81. The same paper says that India can no longer be governed according to Lord Dufferin's policy. The times are changed. The time when natives shut the doors of their houses in alarm on seeing

Administration of India according to a rigorous policy.

Englishmen, and when they were ignorant of English literature and science and English customs and manners, is gone by. Indians have now learnt that the system of government in vogue in England is based upon justice. Indians are now full of loyalty to the Queen for the numerous blessings which India has received under British rule. Indians have now learnt to love Englishmen instead of fearing them. They have also hoped for a long time that the Queen will look upon both Englishmen and natives with equal favour. The natives are sorry that the Viceroy does not treat Englishmen and natives with equal justice. It is because natives love Englishmen, that they point out the faults of Englishmen. Had Russians been the rulers of India instead of the English, natives would not have pointed out their faults. Because the English boast of their justice, and have a reputation for it, Indians complain to them of their grievances. Lord Dufferin excited a thousand hopes in the hearts of Indians by his words, but he has gradually become unpopular by showing selfishness and crookedness in his acts. Lord Ripon acquainted Indians with the excellence of British rule by following a liberal policy. But Lord Dufferin has cast stains on the English character by following a rigorous policy. Sir Lepel Griffin has said that a higher policy than that adopted by Lord Dufferin is not suited to India. This remark has pleased Lord Dufferin. He has also become puffed up at the flattering words of the *Pioneer* and the *Englishman*. It is said that for these reasons Lord Dufferin wants to make his policy a little more rigorous. He has submitted a proposal to that effect to England for sanction. If this is true, natives should attend to the matter. It is said that in pursuance of the proposed rigorous policy, Lord Dufferin will first gag the Native Press. Lord Dufferin is dissatisfied with native papers for their condemnation of such of his measures as his tacit approval of the execution in Burmah, the increase of the burden of taxation upon India, his want of kindness towards the people in administering the country, many acts of injustice owing to his distrust of the Indian Princes and the Indian people. Lord Dufferin is eager to introduce a rigorous policy also for another reason. He is alarmed at the holding of political meetings by people in different parts of the country. The people have learnt that their interests will be protected under British rule. For this reason they are agitating with double vigour. The heart and not the body of Indians should be enslaved. If Lord Dufferin yet wins the hearts of Indians, he will earn glory. Are not the blessings of millions of poor people better than the praise of selfish persons? Lord Dufferin will also act as a friend of India if he establishes the British dominion in India upon the secure foundation of Indian loyalty.

SOM PRAKASH,  
May 10th, 1886.

82. The same paper says that the Financial Committee will probably turn its attention to heavy items of expenditure. It is said that Lord Dufferin has declared that petty officers will not be deprived of their bread. That

The means of reducing expenditure.

SOM PRAKASH.



Government is trying to reduce the salaries of high officials and unnecessary expenditure in different departments is a very fortunate circumstance for natives. The writer has not yet seen any work of the Committee. Attempts are being made to reduce the expenditure of the poor Education Department. The writer recommends that reduction of expenditure should commence with the salary of the Viceroy. Governors of other countries do not obtain half the salary of the Viceroy. The Viceroyalty has many attractions, namely, the luxury of residence in the hills and in palaces, the respect paid by the people, and the ability to satisfy friends and relatives. Because these attractions did not exist before, the salary of the Viceroy was fixed so high. Now statesmen of equal ability with former Viceroys may be obtained for half the salary. The salaries of the Lieutenant-Governors and Chief Commissioners should be reduced. The number of Judges in each High Court should be reduced. Government should not spend money upon war owing to greed of territory. The military expenditure too should be slightly reduced.

SOM PRAKASH,  
May 10th, 1886.

83. The same paper, referring to the detention of Maharaja Dhuleep Singh at Aden, says that the Maharaja apprehended that he would be detained at Gibraltar.

Dhuleep Singh.

Consequently, he has not become sorry or surprised at Lord Dufferin's conduct. He will have probably to go back to England at the recommendation of Lord Dufferin. Lord Dufferin cannot be easy in mind by keeping Dhuleep Singh even at Aden. He wants to keep Dhuleep Singh under the eyes of the English.

SOM PRAKASH.

84. The same paper in a communicated article asks whether it is not true that India is being governed for the benefit of England. The writer asks

Native agitation.

Lord Dufferin whether the mouths of native papers were stopped, or whether they wrote more strongly after the passing of Lord Lytton's Gagging Act. National aspirations cannot be crushed by a rigorous policy. The *Anglo-Indians* and their organ the *Pioneer* may praise the present system of Indian administration. But Indians know that their only hope of welfare lies in self-government. For this agitation is being made throughout the country. The writer hopes the *Pioneer's* opinions will be swept away by the current of this agitation, and that Indians will obtain their just rights.

DAINIK  
May 13th, 1886.

85. The *Dainik*, of the 13th May, says that the quarrel between Sir Alfred Lyall and Captain Hearsey has not yet been made up. The Captain asked

Sir Alfred Lyall and Captain Hearsey.

the permission of the Viceroy to bring a suit for defamation against Sir Alfred. He prayed that the Viceroy should either compel Sir Alfred to apologise or dismiss him. If the Viceroy encourages him, he will get summonses issued against the Viceroy in Council by the High Court.

### III.—LEGISLATIVE.

86. The *Surabhi and Patáká*, referring to Lord Dufferin's proposal to establish a Legislative Council in the North-Western Provinces, says that the members

A Legislative Council for the North-Western Provinces.

of the Council should be selected according to the elective system. It is better that there should be no Legislative Council than that one of the nature of the existing Indian Legislative Councils should be established.

SURABHI & PATAKA.

87. The same paper says that Sir Rivers Thompson is going to carry out his intention of destroying the independence of the native Commissioners of the

The Municipal Bill.



Calcutta Municipality. The new Municipal Bill introduced by Mr. Harrison has taken away the powers conferred upon natives by Act IV of 1876. The writer did not even dream that such an injury would be done to natives by Mr. Harrison. Everyone believed Mr. Harrison to be a great friend of natives. The writer says that natives have been repeatedly disappointed in this manner. Everyone thought Sir Ashley Eden to be a great friend of natives; but he greatly injured the country. Men also expected much from Sir Rivers Thompson and Lord Dufferin. The writer does not believe that Mr. Harrison is deliberately trying to injure the country, but thinks that he is acting thus owing to an error of judgment. The writer hopes that he will remedy the evil he is going to do if his error is pointed out. The statement of the Lieutenant-Governor that the Bill has been published so early in order that it may be thoroughly discussed and criticised sounds very well, but no good will be derived from this early publication. If Sir Rivers Thompson had any intention of listening to the criticisms of the people, he would not have introduced such a Bill. Arguments against the Bill have been already urged; but the Lieutenant-Governor has not listened to them. It is sure that the non-official members of the Council will oppose the Bill; but no heed will be given to their opposition. In order to have the Bill properly amended, natives should make such an agitation as will shake the throne of the Lieutenant-Governor. The Lieutenant-Governor is bent upon earning glory on the eve of his departure. Natives should try their best to frustrate his purpose.

88. The *Som Prakash*, of the 10th May, does not understand the principle of allowing graduates to vote for candidates in the ward in which the Senate

The Municipal Bill.

House is situated. The graduates live in different parts of the town. Probably they do not know which persons in that ward are most competent to become Municipal Commissioners. The provision fixing the number and selection of voters by the Chairman is praiseworthy. The provision that the municipality will be able to spend money with the consent of the Lieutenant-Governor for erecting the memorial of any dead person the erection of whose memorial may be thought proper is good. But the writer does not see any necessity for obtaining the consent of the Lieutenant-Governor for the purpose. Mr. Harrison has shown gross selfishness in fixing the salary of the Chairman and the Vice-Chairman. He has provided that the salary of the Chairman should not be less than Rs. 2,500, and should not exceed Rs. 3,000. But he has only ruled that the salary of the Vice-Chairman should not exceed Rs. 1,200 without fixing the lowest limit.

89. The *Navavibhakar*, of the 10th May, says that there is no provision in the English law for the imprisonment of debtors who cannot pay off their debts.

Imprisonment of debtors.

But Mr. Ilbert has been compelled to retain the provision in the Indian law at the request of many persons. Let wicked debtors be imprisoned. But the imprisonment of unfortunate debtors out of the revengeful feelings of creditors should be provided against. Everybody wants such a provision.

#### IV.—NATIVE STATES.

90. The *Surabhi* and *Patáká*, of the 6th May, says that one hears of great oppression on the part of Sir Lepel Griffin in Bhopal. A just Englishman who travelled in that State some time ago has said after making due enquiries that the Begum's husband was not at all guilty, and that

Sir Lepel Griffin and the Begum of Bhopal's husband.

SOM PRAKASH,  
May 10th, 1886.

NAVAVIBHAKAR,  
May 10th, 1886.

SURABHI & PATAKA,  
May 6th, 1886.



the charges preferred against him by Sir Lepel Griffin are false. The writer believes this. Political agents are notorious for committing great oppression in Native States. Sir Lepel Griffin is charged with having committed such oppression in many instances. The writer believes that Nawab Sadik Hossein has been unjustly banished. If the Nawab is manly, he should publish a real account of the circumstances relating to his banishment, expose the wrong committed by the oppressor, and assist in putting an end to his oppression.

BHARAT MIHIR,  
May 6th, 1886.

91. The *Bhārat Mihir*, of the 6th May, says that whatever may have been the crime of Nawab Sadik Hossein, the rude and high-handed treatment

to which Government has subjected him and his wife, the Begum of Bhopal, cannot but be regarded as shameful. It is difficult to understand why Government is acting towards her in this cruel manner, and it is not known whether Government desires the annexation of her State. One Mr. Currie, a European, who has been living in Bhopal for some time past, wrote to the Viceroy pointing out that there was a conspiracy in that State against the Begum and her husband and that the charges brought against the latter were all false. Sir Lepel Griffin has been greatly enraged at this and has ordered Mr. Currie to leave Bhopal. Mr. Currie has disregarded this order. All this shows clearly how Government is acting in Bhopal. Government should courageously publish all the papers relating to the affairs of that State, otherwise the impression on the public mind will become hostile to it.

BHERI,  
May 6th, 1886.

92. The *Bheri*, of the 6th May, says that the tour of the Maharajah of Cooch Behar in his own State has benefited both the Maharajah and his subjects. The

Maharajah has come to know the relation in which he stands to his subjects. On his return he has begun to look after the business of the State with great attention, has given up the idea of leaving Cooch Behar during the hot season, has sold off his horses and carriages which he had in Calcutta, has sent the Prince and the Princess to Darjeeling under the care of Dr. Durga Das Gupta, and has given up the idea of going to England. If the Maharajah can understand his responsibility, Cooch Behar is likely to be very happy. His enthusiasm has roused the enthusiasm of his officers. In the palace the Maharajah is always seen in his *dhoti* and *pirhan*.

PRATIKAR,  
May 7th, 1886.

93. The *Pratikār*, of the 7th May, says that Mr. Currie, a gentleman who is living in Bhopal for some time for the

recovery of his health, has become very popular there by his frankness. He severely criticised the conduct of Sir Lepel Griffin towards Sadik Hossein, whom he considered to be an able ruler. On this Sir Lepel ordered him to leave the territory of Bhopal. Mr. Currie appealed to the Government of India by telegraph, but that Government did not interfere. He has subsequently received an order to leave Bhopal within 24 hours, but he has not obeyed it. Mr. Currie has asked the Begum to give him protection. If the rulers do not interfere when a complaint is lodged before them against a high official, the condition of the country will be deplorable indeed. Lord Dufferin likes Sir Lepel very much, and so he wants to reward him with the Lieutenant-Governorship of Bengal.

BHARAT BASI,  
May 8th, 1886.

94. The *Bhārat Bāsi*, of the 8th May, thinks that there was some necessity for appointing Baboo Dina Nath

Sen in Tipperah on a salary of Rs. 800 a month. He has been appointed for clearing State debts, and for reducing the number of dewans and other officers, and from the antecedents of the Baboo it may be hoped that he will succeed. But the writer is afraid



lest he fall into any conspiracy of the selfish, illiterate, crooked men whom it would be his duty to send away if he wants to make any effective reform. Unless he can send away a large number of the officers, he will never succeed. There are trustworthy men among these officers, but their number is very limited.

95. The *Dainik*, of the 13th May, says that the English are managing the affairs of this vast empire by means of craftiness. They have stationed residents

DAINIK,  
May 13th, 1886.

Sir Lepel Griffin and Mr. Currie. in the Native States with a twofold object—to watch the proceedings of the Princes and to help them if they want to annex any State. Colonel Sleeman watched Nawab Wazid Ali Shah, Colonel Phayre watched Mulhar Rao, Colonel Sladen watched King Theebaw, with what effect is well known. Sir Lepel Griffin is doing the same thing in Bhopal. Rumour says that Sadik Hossain wrote a letter against the Government, and therefore Sir Lepel has banished him from Bhopal. Mr. Currie, a gentleman residing in Bhopal, said that the charge brought against Sadik was false. Sir Lepel therefore wanted to send him away also. Such is the policy of the British Government. Nobody is able to know anything about what it is doing.

#### V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

96. The *Sanjivani*, of the 8th May, complains of scarcity of water in Faridpore. The people of Faridpore pay the road cess but get no advantage in return.

SANJIVANI,  
May 8th, 1886.

97. The *Samaya*, of the 10th May, attributes the impoverishment of Bengal to three causes—(1) the present system of education; (2) the decay of manufactures, and (3) the present system of commerce—and not to any diminution of the fertility of the soil, nor to any other accidental cause. The tendency of the present system of education is to convert every one into a gentleman, and to make him a candidate for service. No one ever enters a school with any other object than to get a situation. The sons of artisans after receiving education become gentlemen in name only and give up their ancestral profession. With the loss of manufactures national wealth has diminished, and a taste for foreign manufactures has grown up. The present system of commerce favours the importation of foreign goods. The profits of commerce go to fill the pockets of foreigners.

SAMAYA,  
May 10th, 1886.

#### VI.—MISCELLANEOUS.

98. A correspondent of the *Dainik*, of the 12th May, says that the application made by the Rajahs of Orissa to the Government of Bengal about the management of the temple of Jagannath is likely to produce no effect, and so an attempt is being made to get up a memorial to the Government of India. If the interest which the Rajah of Puri has in the management of the temple be taken away from him, he will not take the trouble of superintending the management. If the management is therefore entrusted to a Committee against the express texts of the Shastras, there will be nothing in a few years to prevent the Government from saying that the Committee has mismanaged matters, and that the temple should come directly under the management of Government. The writer asks Government to make such an arrangement as will admit of the affairs of the temple being better managed under the superintendence of the Rajah, who is now a minor and innocent.

DAINIK,  
May 12th, 1886



URIYA PAPERS.

UTKAL DÍPIKA,  
May 1st, 1886.

99. The *Utkal Dípiká* is of opinion that the income-tax should not be deducted from the salaries of Government officers for the month of March 1886, as the law requires that the tax should be levied on incomes accruing from the month of April 1886.

SEBAKA,  
May 1st, 1886.

100. The *Sebaka* regrets that the filigree silver work of Cuttack is disappearing from want of encouragement and patronage. This is due, in a great measure, it remarks, to the general poverty of the people, and the fall in the price of silver.

A declining art.

RAJKRISHNA MUKHOPADHYAYA, M.A. & B.L.,

*Bengali Translator.*

BENGALI TRANSLATOR'S OFFICE,  
*The 15th May 1886.*